might naturally use the word law in the same sense as they did. I am now just about beginning my letters to Br. F. & M. Wish I had the last Ed. of Dr. N's book, as I understand he has omitted one or two false quotations wh. were in the first. I have asked a place in ~~the~~ Biblical Repos. for April, for ~~my~~ an ~~ar.~~ Article on the Lord's but have not rec'd an answer as yet. I count it highly providential ~~that~~ I have been shut up here this winter. Shall not probably come east before Spring. Trust you will be able to weather any gale that may arise in the Convention in Boston; and cannot but think you will

Dr. P. will please drop
this in the P. office

Rev. A. A. Phelps
Boston
Mass

(By favor of Dr. Palmer)

My wife wrote great part of the enclosed, and in haste.

The Oberlin Evangelist has lost a large number of subscribers — how many it has gained, I do not know. Saw in the Office the other day, a large box full of returned Nos. It was a settled plan to keep the new doctrine out of it for the first few months. I have positive evidence of this — A mere matter of policy of course and so stated indeed by the principal proprietor, R. E. Gillett. They rather regretted the publication of Mahan's Address

as impolitic.

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Oberlin, Jan. 3, 1849

J. P. Cowles.

Dear bro. Phelps,

The enclosed is for your perusal; then please hand it to Dea. Safford. I could furnish you with many facts, but shall not have room in this for but one. I engaged about 3 months since to go to Vienna about 70 miles to preach the Installation sermon of my brother in law E. B. Chamberlain. As the time drew near I found it impossible to get a horse to go there - went to the owners of 12 & could not get one - was obliged to fail of meeting my appointment - never suspected the difficulty until a short time ago it came to my ears in a way to be depended on that the praying band mentioned in the "News from Oberlin," had made it a special subject of prayer & effort that I might be prevented from going; likewise Prof. Hudson knowing my wants volunteered to help me in getting a horse. He called on Pres. M. for his. The President inquired for whom he wanted it. Prof. H. answered for me to go to Vienna. He shan't have it said [illegible]es M. he is going to preach against Sanctification. [illegible] he said Prof. H. then I won't stir another step. Yet he Prof H. afterwards expressed his regret that I could not get a horse. The praying band had heard ~~that~~ I was going to preach my sermon on I have seen an end of all perfection.

In Gal. 3: the word law in some instances seems to mean the entire Mosaic code considered as a rule of justification. So it was viewed but mistakenly by the greater part of the Jews in the time of Christ. Paul uses the term law, as they did, and of course says "that as many as are of the works of the law, are under the curse," &c. i.e. as many as believed, with the infidel Jew, that salvation was by direct personal obedience to the requirements of the law without regard to the atonement were under the curse. True, the atonement was prefigured in the ritual of Moses - but the Jews overlooked that, and ~~these~~ understood by the law just what, and only what, a moralist would - doubtless reckoning sacrifices, instead of types of Christ, as positively and in themselves effectual & meritorious. Paul, in writing to the Galatians, [illegible]